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COMMUNICATIONS.

For the Christian Secretary.

No. IX.

Mr. Editor,

4th. Whatever may be the office, or duty of deacons, one thing is certain; they were subordinate to ministers, and appointed to aid them in their employments. If the state of society, or the management of pecuniary concerns among us, is such, as not to require that peculiar attention to the poor in the church, which was requisite under the apostles; there are other duties, at least equally important, in which they should engage.

It is required of a *Bishop*, that he know how to rule his own house well, in order that he may know how to take care of the church of Christ. It is not a little remarkable, that precisely the same requisition is laid upon the deacon, and without doubt for the same reason. How clear, then, is this truth, that the minister is to be aided and sustained by his deacons, in the guidance, direction, management, and discipline of the church. Here then, the deacons may find business to occupy their thoughts, interest their prayers, and employ much of their time, to watch over, and take care of the church of God.

With this view of the subject, we can easily understand the passage recorded in 1 Tim. v. 17. Let the elders that rule well be counted worthy of double honor; that is to say; both classes of elders, ministers and deacons. They who labor in word and doctrine are especially to have double honor. But due respect and honor are to be given to those who rule well, that are not ministers. This fact, so announced by the apostle, appears to imply, that all deacons were not preachers, though the characters of the seven chosen, in Acts vi. are described as such, as mentioned in a previous number, viz. Stephen and Philip.

Paul's letter to the Thessalonians v. 12, 13, refers, also, to a class of persons, different from the pastors, and as having much to do; holding an office by no means a sinecure. "We beseech you brethren, to know them which labor among you, and over you in the Lord; and admonish you; and to esteem them very highly in love for their works sake." Nothing is here said of their preaching, and this fact induces the inference, that they were deacons. At all events, as no distinction is observed, even if ministers are meant, deacons are included. Besides this, that the deacons were *teachers* has been supposed to be evident from Eph. iv. 11, where the apostle enumerates the different duties of ministers, under different appellations, he closes by saying, some *pastors and teachers*, or as is supposed, *ministers and deacons*. If the latter does not refer to deacons, then the office of deacon, or duty of deacon, is not mentioned in all the list of gifts bestowed by Christ in his church.

Diaconal duties are supposed by some to be found in Romans xii. 6, 7 and 8. Rosenmuller says; "The apostle makes two classes of Christians who enjoyed gifts; *prophets and deacons*." Says another, it is highly probable that all the duties contained in verses 7 and 8, belonged in that age to the office of deacon, and that some departments of duty were more particularly assigned to different individuals, who yet all bear the general name and office of deacon. To one, the duty of teaching the proselytes, or new converts, the young, &c. and another that of exhorting in a serious and affectionate manner. To a third, the distribution of alms, not the giving of private charity as is evident from the injunction to do it with impartiality. To a fourth, ruling (*egemonia*) taking the lead, having the care of others. To a fifth, doing acts of kindness, such as visiting the sick, (James v. 14), and other like duties, and the exhortation is, that each one should be contented with his appropriate sphere of service."

Again, the fact recorded in 1 Tim. i. 1—9, that deacons were required to hold the ministry of faith in a pure conscience, is sufficient evidence it would seem, to show that they were appointed to teach others from the holy scriptures which are able to make men wise unto salvation.

Mosheim in his ecclesiastical history, vol. 1, page 89, Cent. 1, says; the church was, undoubtedly, provided from the beginning with inferior ministers or deacons. No society can be without its servants, and still less such societies as those of the first Christians were. And it appears not only probable, but even evident, that the young men, who carried away the dead bodies of Ananias and Sapphira, were the subordinate ministers or deacons of the church of Jerusalem, who attended the apostles to execute their orders. Acts v. 6—10. He supposes these Jewish deacons being suspected of partiality in their distributions, was the cause of the seven new deacons being chosen in the succeeding chapter, six of whom were foreigners and the 7th a proselyte. I have not room for the arguments of Mosheim, but must refer the reader to his note on the 90th page, under section x. part 11. If he is correct in his views, it is evident that deacons acted according to the exigencies of the case before them, but that they always found enough to do.

Dr. Dwight in his *Theology*, vol. v. page 254, in reply to Dr. Mosheim, who supposed that Christ had deacons in his church, Luke xxii. 26, says; "It seems to me incredible, that Christ should have formed an order of officers in his church, by his own immediate appointment, and yet that no writer of the New Testament should have furnished us any account, nor even any hint concerning this fact."

What a wonder that his enlightened eyes never opened wide enough to see that this same declaration would apply to certain non-subjects of ordinances, &c. But great and good men are not always wise.

But to return, Mosheim's interpretation of Luke xxii. 24 is; "He that performs the office of a presbyter, or elder, among you, let him not think himself superior to the ministers or deacons."

Dr. Dwight says that ancient Ecclesiastical writers style deacons, *ministers of the mysteries of Christ, of the Episcopate, and of the church*. They attended the presbyters in the sacramental service, received offerings of the people, and presented them to the presbyters; and in some churches, read the gospel both before and after the communion service, and in some cases administered baptism. In all these, and in a variety of other services, which they performed, they evidently sustained the character of assistants to the

minister. They may greatly aid him by learning, and communicating to him, as they did in ancient times, the state of his congregation; particularly, their errors, dangers, wants, and distresses.

A very valuable article was published some 10 or 12 years since in the *Religious Intelligencer*, New Haven, written by Rev. J. Leavitt, then of Stratford. It is well worthy a reprint, and I regret that I have room only for a few extracts. I differ with his views only in one point. It is evident to my own mind that deacons should be ordained by the laying on of hands. See Acts vi. 8.

He says, page 4th, Our churches do not employ deacons enough. They plainly do not have so many as are called for by the exigencies of the church in various relations, who do in fact the work of deacons, without feeling the responsibilities of the office.

A church ought to have as many deacons as are needed for the various exigencies of this age of religious action, and religious commotion. To superintend the singing, the Sunday school, the relief of the poor, the charities of the church, the young converts, the different sections of the church, discipline, visiting conferences, serving tables, and every thing else which need to be done, requires a number of deacons in every church, proportioned in some measure to the number of its members. It will be recollected that the church at Jerusalem chose seven additional deacons at one time. If it should be said that our churches do not contain men enough, who possess the high qualifications, the answer is, that most or all our churches do in fact have all these services performed in some way, and that by setting up a high standard of duty, you engage conscientious men in greater efforts to approach the mark.

If you wish to strengthen a church, get a well selected bench of deacons, give them a full view of their duties, their responsibilities, and their privileges, and set them to their work unfettered by the notion that it is out of their place to do any thing but serve the bread and wine."

A deacon may be dismissed without even a censure upon his moral character, when it is evident that his services are not profitable to the church. They should always be considered as spiritual helpers to the minister and to the church. They are to be loved and respected accordingly. How much disquietude and how much disaffection toward the minister might be allayed and even prevented by good and efficient deacons.

Yours, &c.

AMICUS.

For the Christian Secretary.

For what should a Minister feel his dependence on the influence of the Holy Spirit in the immediate work of preaching?

It would seem at first view that a minister could not be excessive in his dependence on Divine influence. And when properly directed this is a fact. But when we exercise even dependence on God, as a substitute for some other duty, it cannot be right, "or acceptable in his sight."

A minister ought not to feel his dependence on the Holy Spirit for the attainment of that which the Holy Spirit will never give. Some of the things we may not expect the Holy Spirit to give are as follows:

First, The knowledge we may gain by experience. A very important part of ministerial ability, as well as that of the Christian, is gained by growing in grace. Hence the necessity of preserving those lessons of instruction which experience is constantly affording us. And if we do not we may not expect the Holy Spirit will supply such defects.

Secondly, We may not expect Divine aid to supply us with what should be gained by study, investigation and reading. Hence the Apostle directed Timothy to give attendance to reading, and study to show himself approved unto God, a workman that needed not to be ashamed. And when this course is not pursued, there will be a defect which nothing will supply. In consequence of this evil, we frequently see the feelings of ministers rise far above the power of their arguments, and the force of their illustrations; and thus are rendered contemptible, especially in the eye of the critical observer.

Thirdly, We ought not to expect the Holy Spirit to supply the place of personal effort while engaged in preaching. A minister must not say, "if I have feeling the Lord must give it to me; and because he is dull, indulge himself with indifference and stupidity. Instead of this, the memory, the judgment, and the affections, with every power, must be brought into action, and be put forth with as strenuous an effort as though all depended upon it. In a word we must not expect that Divine influence will supply any defect caused by a neglect of duty. The minister of Christ must not however from these considerations suffer himself to fall into the opposite extreme, and think because all his power and efforts must be enlisted, that the effect produced is merely human; and so depend on himself. The last error in such a case, would be worse than the first.

To ascertain what we may expect from the influence of the Holy Spirit in the work of preaching the gospel, we must learn what God has promised the Holy Spirit shall do, and from what the Holy Spirit has done in fulfillment of those promises.

The following are among the important helps which the pious and devoted minister of Christ may expect in the special ministrations of the gospel.

First, An influence which guards from temptation or from improper feelings and affections. God has not only promised that he will help his servants, but that he will defend them. Thou wilt keep him in perfect peace whose mind is stayed on thee. Though all the powers of earth and hell were combined against the servant of God, yet in this he may be confident; and say, "they that be for me are more than they that are against me." Upon this influence does a minister's ability for his work to a very great degree depend; and he who loses sight of it has forgotten where his great strength lies; and may expect to fall; if not in the time of speaking; he probably will through vanity afterward.

Secondly, It may be expected that the Holy Spirit will give wisdom or afford help both in the selection of subjects, and in their illustration. Therefore if any man lack wisdom let him ask of God: and he that does it may expect a liberal supply.

In this way a minister may expect that his subjects will be adapted to the wants of the people, but if he lack this wisdom, though his acquirements be ever so powerful and his study be ever so laborious and profound, yet he will be unskilful. Under this head we

may take into view the help that is afforded to the memory, and in the suggestion of pious thoughts. Hence our Saviour says of the Holy Spirit "he shall take of the things of mine, and show them unto you. He shall bring all things to your remembrance, whatsoever I have said unto you." In consequence of this help, the pious minister has many times felt that the course he has calculated upon has been covered with darkness, and a new path struck out for him in which his mind has gathered strength and courage. And from the same cause how often has the minister of Christ found his mind assisted in handling the word of God, and in collecting materials for the illustration and the enforcing of his subject.

Thirdly, A minister ought to pray for, and expect an increase of his faith. He ought to expect that the Holy Spirit as he needs, will give him clear and impressive views of invisible and eternal things. That he will impress on his mind and open to his view the majesty of God, the excellency of Christ, the glories of heaven, the horrors of hell, and the amazing interests of the soul. In this way there will be kindled within him a holy fire which will add a mighty power to his mind, and give success to his ministrations.

Thus I have presented a few considerations on account of which it is not only important but indispensable that a minister should feel his dependence on the Holy Spirit, without which he will not only be deficient in his work, but darken counsel, and absolutely do mischief. For want of feeling the above dependence, and consequently for want of enjoying the above influence, many who have appeared promising as the ministers of Christ, have been puffed up with pride, and have fallen into the condemnation of the Devil. The sad proof of this has been seen in many instances, either in the shipwreck of their faith, or pollution of their characters, by which their usefulness has been greatly injured, or totally destroyed. From the same cause another class have adopted tones, and forms, and wild fires, by which the gospel has been dishonored, and souls hardened. A third class in consequence of the darkness of their prospects, or the despondency brooding upon their spirits, have forsaken the work and in some other pursuit have gone after the world. Alas, what is man when left to himself, or even the best of men when they attempt to do the work of the Lord in their own strength.

My soul be on thy guard,
Ten thousand foes arise,
And hosts of sins are pressing hard
To draw thee from the skies.

O, watch, and fight, and pray;
The battle ne'er give o'er,
Renew it boldly every day,
And help Divine implore.

Fight on my soul till death—
Shall bring thee to thy God,
He'll take thee at thy parting breath
Up to his blessed abode.

T. W.

For the Christian Secretary.

PACKERSVILLE, August 10th, 1838.

Rev. E. Cushman,—Dear Sir:—The following communication has been delayed for the purpose of obtaining what is contained in the letter below.

The subject of the following obituary notice, Brother ROBERT H. RICHMOND, was a native of the State of Rhode Island, and is said to have been at the time of his death, about 23 years of age. Of his early history nothing is known to the writer. He is said to have made a profession of religion about 5 years since, and united with a Baptist church in his native State. He came recommended to this Church from the Baptist church in Warwick and Coventry, and united with us, Lord's day, Feb. 5th, 1837.

He soon after expressed his determination to devote himself to the work of the Christian Ministry, and his wish to pursue a course of education preparatory to that work. He sought and obtained the necessary recommendations, and was subsequently received as a beneficiary of the American Education Society; in which relation he continued until his death. He had nearly completed his preparatory studies for College, and a few days before the fatal event, he remarked with delight upon the expectation of soon entering upon a collegiate course in Brown University.

The circumstances attending his death were as follows. For the purpose of aiding himself in his studies, (which he was willing to do in every suitable way,) he carried the mail from Plainfield to this village. On Saturday, the 7th of July, he came to this place for the above purpose, and as I was informed, he remarked to a fellow student who accompanied him, while on the way as follows, "We will leave the mail at the Post office, and go to the river (Quinebaug) and bathe." As they had to return within a limited time, he said "we can go to the river in ten minutes, and we will be in the water five minutes, and then we shall have time sufficient to return in season." They accordingly went to the river, and after swimming awhile, he attempted to touch the bottom with his feet; but the water being deeper than he supposed, he sunk under it, and became alarmed, and apparently unable to help himself. Some attempts were made by his companion to relieve him, but in vain—and before sufficient help could be obtained he had remained in the water about half an hour. Every effort which seemed necessary was made to resuscitate the body, but without success. Death had done its dreadful work.

His remains were removed the next day to his father's residence in Exeter, R. I., where his funeral solemnities were attended, and where a numerous family and friends were gathered to mourn the loss they had so suddenly, and so unexpectedly sustained.

For further particulars of his introduction at Plainfield, and of his character as a student and a Christian, the reader is referred to the following letter from his instructor, which has been kindly furnished for this purpose.

Yours respectfully,

T. WAKEFIELD.

Pastor of the Baptist Church in Packersville.

PLAINFIELD, July 28th, 1838.

DEAR SIR:—With the late Robert H. Richmond, deceased, I became acquainted some time in November, 1835. He at that time called on me and made known his wishes to obtain a public education, and the difficulties which he feared he had to encounter in accomplishing his object.

He soon after, in accordance with my advice, commenced his studies and continued to prosecute them with unusual ardor and success, till the opening of the following spring. He then went to labor on a farm,

justice is a charge of 10 per cent. on the amount of a suit, paid by the plaintiff, but which is not exacted of the very poor. One rupee is paid for a summons, and half a rupee for each subpoena to witnesses; but these also are remitted to the indigent. Professional pleaders are not allowed, but each party manages his own cause, or gets a friend to do it for him. The trial by jury has been partly introduced, and delights the natives. They deem the office of jurymen honorable, and will accept no pay for their services. Changes also have been made in the mode of taxation, which tend to alleviate the condition of the people, though the entire amount assessed is about as before.

From the Baptist Record.

FROM GERMANY.

HAMBURG, 27th April, 1838.

My Dear Brother,

Many months have transpired since I had the pleasure to hear from you. I should have written you much sooner if I had not been almost daily looking for a letter from you. I rejoice to say, that though, since my last, I have been called to experience in many ways that I am still sojourning in Mesoch—a wilderness, a land of strangers, where every thing is hostile to the life of God in the soul, but yet what matters it where we are, if he is with us, who can make the desert blossom as the rose, and fill our heart with unutterable joy amidst trials, persecution, and temptation. I will therefore rather glory in the infirmities and trials of this life, than the Redeemer may show forth his power and glory in the salvation of a poor polluted worm.

Though men have attempted to stop the spread of the gospel by prohibiting us to preach it to the Gentiles, yet thanks to God, his sovereign grace cannot be stayed or frustrated by the puny arm of man; his word has still triumphed in the conversion of sinners, so that fourteen days ago, eight converts professed their attachment to their risen Lord, by rendering a cheerful obedience to the initiating ordinance into his body; the Church. I am fully persuaded, if we keep on sowing the good seed of humble dependence on the soul-quickening influence of the Holy Ghost, that we shall have yet to rejoice over the conversion and eternal salvation of many, who are now far from God and righteousness.

You will be pleased to hear that Mrs. Judson's Memoir is nearly translated, and part of it will be printed before this reaches you. With my best efforts to have it sooner out, I have not been able to effect it. Our tract operations are in lively activity, and constantly increasing. We have printed 150,000 copies, the greatest part of which are in circulation. Pengilly will soon be ready for the press, and I am now anxious to know what sums have been received. You will therefore greatly oblige me to send me an account of money matters. Whatever you have on hand for me, please to remit, that I may be able to keep the machinery in motion.

If there is a direct opportunity please to forward a few copies of our recent publications. I am on the point of going to Edinburgh to attend the anniversary of the Bible Society, so I must bid you farewell. With affectionate regards to yourself and Mrs. Allen.

Your affectionate brother,

J. G. ONCKEN.

From Elder Jonathan Merriam, missionary in

Springfield, and Sangamon county, June 8th.—

During the last season, while the churches of the Sangamon Association were summoning their energies for one mighty effort "to rid themselves of the modern missionary system and its kindred institutions," brother Henry Kinney, his wife and daughter-in-law, who were in favor of missions, finding themselves rather an incumbrance in what is called the Liberty (!) church, on Lick creek, took letters of dismission from that church and subsequently united with the Springfield church. These, together with a brother Wallace, who lately removed from town to that neighborhood, became the nucleus of a new church.

A meeting was commenced in that settlement on the 15th of last month. One professed conversion on the first day, and two on the second, which encouraged us to continue our labors until the Sabbath, when seven were baptised in the fellowship of the Springfield church.

Meetings were held frequently during the week, and when the Sabbath arrived (27th May) ten more willing converts followed the footsteps of their Lord in the ordinance of baptism, and on the following Sabbath four more were baptised.

The preparatory steps having been taken for constituting a church, a council, consisting of delegates from Diamond Grove, Island Grove, and Springfield churches was called. Brother Spencer from Jacksonville, and brother Barbre from Mount Tabor church, and others, convened for the purpose at Lick creek on the 7th inst. when a church was constituted, consisting of 26 members, which was immediately strengthened by the addition of three more by baptism.

Thus by the overruling providence of God, the very efforts of the old misnamed "Liberty church" on Lick creek, to suppress the spirit of missions and of benevolent effort, opened the way for the establishment of a church on gospel principles, and plant the standard of truth in the midst of them.

The newly organized body takes the name of "The Baptist Church at Lebanon." Their covenant, or article of compact, is excellent. It contains among other things, a pledge of total abstinence in the following words—"That by precept and example we will encourage the entire disuse of all intoxicating liquors as a beverage, except when prescribed for medicinal purposes."—*Alton (Ill.) Pioneer*.

From the Baptist Record.

"CHRISTIANS ON THE DEVIL'S GROUND."

Dear Brother—I was pleased with an anecdote which appeared in the Record, some time since, in which the excellent Dr. Rush was represented as ministering a rebuke to a professor of religion for going to the theatre for amusement. He said, "he would not slander religion so much as to confess that he had to go on to the Devil's ground for pleasure." The rebuke was merited,

and in that case was efficient. Would that its application to another evil might be as successful. In asking whether Christians now did not sometimes get on unhallowed ground in accomplishing their purposes, I had only to look to your advertising columns for that time for an answer.—It was found in the announcement, "that a Baptist Church!! would hold a fair for the sale of FANCY and other articles, the proceeds to go towards erecting a MEETING-HOUSE"!!!

A Baptist Church—A Fair. I had not been astonished very much when, at other times, I had seen notices of Episcopal fairs; for the very form of Episcopacy, itself, is in conformity to the world, for the purpose of presenting an attraction to it. But Baptists stand on higher ground than that. They profess to be governed by the Spirit of Christ—to be controlled by principles, and to belong to a kingdom not of this world; and I was grieved and wounded at the thought that the principles of the Redeemer's kingdom should be degraded by a connexion with a FAIR. Let me ask how much of the Spirit of Christ is entertained during the fooleries of the fair? How elevated an opinion of the purity of Christian principles, and the honesty of Christian conduct, is likely to be formed by the spectators at a fair? And how much will the conductors, or managers and attendants, grow in grace, and in the knowledge of Jesus Christ, in preparing for and attending to the fair? I hope those who are friendly to fairs will answer these enquiries, if they can, satisfactorily; but if they can give no substantial reason in favor of these things, let them frankly confess their error, and in future keep off "The Devil's Ground." It is not enough to plead that they are customary. We can all remember when Lotteries were so fashionable that even churches resorted to them to raise funds: What would be thought now of a church that should apply for such a privilege? Fairs are of the same nature, and ere long, in the judgment of enlightened Christians, will hold the place lotteries now do. Let Baptists wash themselves from the pollution speedily, and live and act as lights in the world, holding forth the word of life.

R.

In October last, as the train of cars between Philadelphia and New York, stopped at the half-way place, while the locomotive and tender were being supplied with wood and water, several of the passengers got out to stretch their limbs and look round. In the apartment where one informant sat, (a valuable member of the legislature of New York,) was a red faced, genteel wine drinker, and within a few feet of them, in full sight, was the bar, "with all that could tempt the eye, and please the depraved taste" of the quaffer of the alcoholic stimulus. Said the genteel wine drinker to an intelligent looking young man, "Friend, just pass this tip, and tell the bar-keeper to hand me a glass of his best Madeira; who with a low bow replied, "Excuse me, sir, I am pledged not to furnish it to others, as well as not to use it myself." A slight blush, and a bite of the lip, and the sipping was returned to the pocket. But soon it was between the thumb and finger, and extended towards another passenger who was walking by, with "Please sir, hand this tip and order me a glass of wine." "Sir," said the fellow-passenger, I think it wrong to drink poison, and cannot therefore, be partaker with you, sir. A deeper crimson suffused his cheek, a curl of the lip, indicative of deep chagrin, marked the countenance of the wine drinker. At that moment the cry, "All aboard! all aboard!" was heard. The tip still remained clenched between the thumb and finger of the red faced gentleman, and he evidently was very unwilling to lose his accustomed stimulus; so with the cry "All aboard!" he laid his hand, with the tip in it, on the shoulder of a very pleasant looking young man, who was just standing between him and the bar, and said, "just pass this, and order me a glass of wine, quick." With a smile of conscious superiority, the young gentleman replied, "I am in the situation of the two gentlemen you have already asked." Our informant, the Hon. F. G. is also a cold water man. The wine drinker sat pensive, and made no further attempt to procure alcoholic stimulus, until we arrived at New York. We hope he did not then, and never more will. Firmness, coupled with gentlemanly decision, on the part of the friends of Temperance, especially when they travel and mingle with their fellow-men, will do much to correct the fashion, as it regards the use of intoxicating drinks.—*Albany Temperance Recorder*.

The Jamaica Gazette of the 14th ult., contains the following document:

PROCLAMATION.

To the Negro Population of Jamaica.

By His Excellency Sir Lionel Smith, Captain General, Governor-in-Chief, and Commander of the Forces in and over her Majesty's Island of Jamaica and other territories thereon depending in America:

FREEDIAL APPRENTICES:
In a few days more you will all become FREE LABORERS—the Legislature of the Island having relinquished the remaining two years of your apprenticeship.

The first of August next, is the happy day when you will become free—under the same laws as other freemen, whether white, black, or colored. I, your Governor, give you joy of this great blessing.

Remember that in freedom you will have to depend on your own exertions for your livelihood, and to maintain and to bring up your families. You will work for such wages as you can agree upon with your employers. It is their interest to treat you fairly. It is your interest to be civil, respectful, and industrious. Where you can agree and continue happy with your old masters, I strongly recommend you to remain on those properties where you have been born, and where your parents are buried. But you must not mistake, in supposing that your present houses, gardens, or provision grounds are your own property. They belong to the proprietors of the estates, and you will have to pay rent for them in money or labor, according as you and your employers may agree together.

Idle people who will not take employment, but go wandering about the country, will be taken up as vagrants and punished in the same manner as they are in England. The Ministers of Religion have been kind friends to you—listen to them—they will keep you out of troubles and difficulties. Recollect what is expected of you by the people of England, who have paid such a large price for your liberty. They not only expect that you will behave yourselves as the Queen's good subjects by obeying the laws, as I am happy to say you always have done as apprentices; but that the prosperity of the Island will be increased by your willing labor, greatly beyond what it ever was in slavery. Be honest towards all men—be kind to your wives and children—spare your wives from heavy field work, as much as you can—make them attend to their duties at home, in bringing up your children, and in taking care of your stock—above all, make your children attend divine service and school. If you follow this advice, you will, under God's blessing, be happy and prosperous.

LIONEL SMITH.

in which employment he continued till autumn, and then again he returned to school.

He now pursued his studies through the whole year, with the exception of the month of July, during which he labored at hay-making. In the fall of 1837, he took a school for three or four months. In the management and instruction of the school he was, as I was informed, very successful, being naturally apt to teach. He gave very general satisfaction to his employers, and his pupils have great occasion to remember him with emotions of gratitude. At the close of his term of service as an instructor, (spring of 1838,) he resumed his studies with me, where he continued till a mysterious Providence closed his earthly labor, July 7th, 1839.

During the period above alluded to, interrupted in his studies as he was by manual labor and school-keeping, and embarrassed by a limited and defective early education, Richmond made highly respectable attainments in the Mathematics and Languages, and in general knowledge. Algebra and Geometry were his favorite studies. These branches so important as the means of intellectual improvement and as the foundation of higher research, he pursued with a keen and peculiar success. His acquaintance with them was accurate and extensive. In the Latin and Greek Languages his proficiency was very commendable. He had at the time of his death read the books required as preparatory for admission into College, and had a fair prospect of entering College the coming fall, on good standing.—With the minor branches of knowledge, such as Arithmetic, English Grammar and Geography, he had made himself well acquainted by a more accurate examination and a more extensive survey of these subjects. His leisure moments and hours of relaxation from severer studies he devoted to judicious miscellaneous reading, in which his profiting was very apparent.—In light reading, with the means of which the world is now deluged to the destruction of many minds destined to nobler ends, he never indulged. Such reading he not only avoided as an evil, but conscientiously abstained from, as a sin. "In order to become intellectual and to grow strong in intellect," he thought "that there must be a grappling with new thoughts and new forms of thought—that there must be something searched out, that is not at first obvious—something investigated that will task the power of reasoning—something on which the mind will feel that it must pause and concentrate its utmost efforts." He felt also that his time, his mental endowments, and his means of intellectual improvement, were talents entrusted to him, for which he was accountable to God.

These facts, sir, you are ready to say, indicate no ordinary mind. Richmond's talents were very respectable, and there is no doubt but that he, had his life been spared, would have raised himself to extensive influence, usefulness, and respectability in the world. Love of knowledge, a fixedness of purpose, and indefatigable industry, were the prominent features of his mind. He set a high value upon knowledge, and to obtain it he was willing to rise early—to sit up late, and to eat the bread of carefulness.—He kept his object, an education, steadily before his mind, and he pursued it with an untiring zeal. He literally studied in the house and by the way. A mind thus constituted, disposed and directed, will go forward and arrive at an honorable distinction amid circumstances in which other minds of less stamina would languish, droop and die. He felt that to become a scholar as well as to become a Christian, the world with its vanities, allurements and follies must be renounced. Hence objects which interest and engross other minds were passed by—by him unheeded. Still he was not insensible to the wants and conveniences of others. He was ever ready to yield any assistance in his power to others, when it seemed to be needed, and when it could be done without infringing too much on his studies; and let it be remembered that this was always promptly done, when by so doing he could diminish his expenses and secure the means of furthering his design.

It remains, sir, that I take a passing notice of his religious character; for without piety the most excellent human character is defective, and the most brilliant talents and the highest attainments may be, yea, they often are perverted. True it is that "with the talents of an angel a man may be a fool." Richmond was pious. Of this he gave the most comforting evidence in his daily life and conversation. His piety was not obtrusive, but on the contrary modest and retiring. Meekness, humility and great self-distrust marked the outlines of his hope in Christ. He deeply felt that during his pilgrimage he was called upon to learn rather than teach. Still on all suitable occasions he was ready with meekness to give a reason for the hope he indulged, to reprove vice and to exhort others to repentance. He lived a life of prayer and made the word of God his rule of faith and practice. This blessed volume he prized above all price.

He daily read and pondered its truths under a deep conviction that they, and they only, could make him wise to salvation. Industry and economy were with him not merely natural habits but Christian duties. He carried the most rigid economy into all his concerns, his dress, his mode of living and other expenses. So that it is difficult to say whether he was more diligent in the improvement of his time or more frugal in the disbursement of his limited resources. Certain it is that he, by his industry, economy and frugality recommended to the affection of all who had the opportunity of witnessing his deportment and progress in knowledge and piety, the great object of the American Education Society, under whose patronage he was, and which under God, has been instrumental in bringing into the vineyard of Christ so many faithful laborers, who else had pined in obscurity, and whose usefulness had been lost to the Church and the world.

With these endowments—with these attainments—with these hopes, and with these prospects of usefulness, our common Friend was suddenly snatched away, and if the mourning relatives and the Church of which he was a member, should "in bitterness of soul," be led to ask why hath God thus dealt with it? it must be answered, "Even so Father, for so it seemed good in thy sight." "God's thoughts are not our thoughts, neither are our ways his ways." "For as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts."

"God moves in a mysterious way,
His wonders to perform,
He plants his footsteps in the sea,
And rides upon the storm.
Deep in unfathomable mines
Of never failing skill,
He treasures up his bright designs,
And works his sovereign will."
Yours, in the bonds of the Christian faith and hope.
J. WITTER.

For the Christian Secretary.

THE CHURCH YARD.

In summer, when earth is with verdure o'erspread,
Oh who has not gone to the place of the dead!
And beneath the lone willow that bends there in gloom,
Has thought of the hundreds that sleep in the tomb!
And mus'd o'er the spots where the mighty and brave
Repose 'neath the grass which the bland zephyrs
Wave;
Where the rich and the poor, where the sad and the gay,
And the old and the young have gone down to decay!
Where a friend whom we lov'd when in youth's happy bloom,
Now lieth enshrouded within the dark tomb!

How fraught with instruction is this lonely place—
A voice tells us that here at the end of our race,
Our friends will consign us with tears and with sighs,
To repose till the morn when the dead shall arise.
And here we may learn how deceitful is pride,
For the high and the low must lie down side by side;
Here the warrior and sage, and the great of the nation,
With the peasant unknown, find the same humble station,
Here they slumber together, their labors all o'er,
And the place that once knew them, now knows them no more.

Here the Christian reposes from trouble and care,
As the sorrows of earth he will no longer share.
Nor endure the contempt of the wicked and vile,
Who scoff at religion with malice and guile,
For he laid up his treasures in Heaven above,
And trusted in Jesus, his hope and his love.
His work was well done, and he fear'd not to die,
When the dread "king of terrors" drew suddenly nigh.

He has gone to partake of his righteous reward,
For "bless'd are the dead who die in the Lord."
S. D. P.

Suffield, August, 1838.

CHRISTIAN SECRETARY.

HARTFORD, AUGUST 17, 1838.

Our friends in this city were gratified on the last Lord's day by a visit from our dear brother, the Rev. R. Babcock, Jr. of Philadelphia. A part of his object was to present the claims, and to collect funds in aid of the Baptist General Tract Society. The sum contributed we understand was about \$50. And the subscriptions of \$5 annually for five years amounted to nearly \$200. We have lately published an article from Br. Colman of Danbury, stating the various objects, and the pressing claims of this Society. This of course supercedes the necessity of extended remarks just at the present time. But we sincerely hope that the great demand of aid in this branch of Christian benevolence, and the surprising success with which God has crowned the enterprise will induce our denomination to think, and pray, and act with deep interest, in favor of the object.

CONNECTICUT LITERARY INSTITUTION.

The anniversary of this Institution has occurred the present week. The examination commenced on Tuesday morning, and was continued through the day. The classes were examined in English studies, and in the classics. As a whole, the examination was very satisfactory. It was apparent that the daily recitations had been conducted with accuracy, and that the Students understood the construction of the languages, and the elementary principles of those sciences which they had studied.

In the evening, Rev. Mr. Turnbull, of this city, delivered an interesting and instructive address before the Literary Society of the Institution. He chose for his theme, "Habits of Observation." The speaker referred to the great importance of observing the operations of nature, and presented many examples of the most distinguished in different Sciences, to encourage his auditors, like him, to excel. The production was well received, by the truly respectable audience who listened to it, and a vote of thanks tendered to Mr. T. by the Society, was passed in the presence of the assembly.—Rev. Mr. Cookson, of Middletown, officiated as Chaplain.

On Wednesday, at 10 o'clock, the exhibition was held. A very crowded audience was in attendance. The exercises, as performed by the young gentlemen, were highly gratifying, and evinced a style and correctness in composition, creditable to the speakers and the Institution. The declamation of some of the speakers was peculiarly happy. In some instances it might have been improved. The piece entitled "Character of Boardman," by Mr. McWhinnie, was a very chaste, touching, and happy production. The colloquy was true to life. On many others particular praise might be bestowed. No one of them was inferior to the occasion.

The following was the order of exercises, viz:—
MUSIC.
1. Oratio Salutatoria.—John B. Halsted, Jr., New York City.
2. Ancient Egypt.—William T. Morse, Woodstock, Ct.
3. Disputation. Ancient and Modern Eloquence.—William W. Whitman, Westfield, Mass. and Joseph H. Mather, Jr., Deep River, Ct.
MUSIC.

4. Responsibilities of American Youth.—A. Perkins, Cleveland, Hampton, Ct.
5. The Peasant.—David L. Root, Granville, Ms.
6. Duelling.—Edward M. Knight, Windham, Ct.
7. Character of Boardman.—Josiah McWhinnie, Suffield, Ct.
MUSIC.

8. Partizanship.—Alfred A. Burnham, Windham, Ct.
9. Modern Sciences. A Colloquy.—Lucian Burleigh, Plainfield, Ct.; Daniel B. Shupman, Deep River, Ct.; Erastus M. Dean, Manchester, Ct.; William Tuller, Chicago, Ill.; and Wolcott Cary, Windham, Ct.
MUSIC.

10. Poem. Progress of Freedom.—S. Dryden Phelps, Suffield, Ct.
11. Poetry.—Patrick Henry Pearl, Hampton, Ct.
12. Appeal in behalf of the Cherokees.—Joel Chapin, Enfield, Ct.
Prayer by the Rev. Mr. Jennings, of Norwich.
MUSIC.

Benediction by Rev. Mr. Jackson, of Hartford.

The Committee appointed by the Trustees to attend these exercises, were inspired with an increasing confidence in the ability of the Instructors, and in their disposition to regard with great care the morals and tuition of their pupils. They cannot refrain from assuring those who are seeking to obtain an education, either for themselves or for those under their guardian care, that few places, if any, present more advantages than Suffield. The town is celebrated for the health of its inhabitants. The Institution is located upon an elevated spot, surrounded by some of the finest and most extensive scenery in New England. In every direction are most delightful walks, which the student may improve for exercise, recreation, and pleasure. Opportunities, in the immediate vicinity, are frequent for manual labor, and a scholar may by this means, if he choose, obtain assistance in defraying the expenses of his education. Board is furnished at an average charge; it can also be obtained in private families. Every attention, necessary to the health, habits, and general interests of the members of the Seminary, is cheerfully and constantly rendered, both by the teachers, and the family in the steward's department. Rooms furnished with beds and bedding, are occupied by the students at a small charge per term.

The Trustees, at their meeting on Tuesday afternoon, made an appropriation to increase the Philosophical apparatus, and to obtain a chemical apparatus, which will be purchased during the present vacation, and conveyed to the Institution by the opening of the next session, which commences on Monday, Sept. 10. It is believed that young men can, at this Institution, be thoroughly fitted for college, counting room, teaching, and other pursuits of life.

Provision has been made for instruction in the French language. M. Miville de Chene, A. M. will commence this department next quarter.

While speaking of the exercises of this Seminary, it may be useful to allude to the examination of the Female School in the same village, which took place on Monday. It was regarded by all present, as interesting and thorough. The class in French, it is said, highly excelled. This school is under the direction of Miss Nancy Root, a lady distinguished for scholarship and for her talent in teaching. Young ladies desirous of education, can have every suitable anticipation realized at the institution of Miss Root. Her next term commences in September.

POEMEN.

From the Christian Watchman.

DEDICATION AT DORCHESTER.

On Wednesday, 1st inst., the new Meeting-house, erected by the First Baptist Church and Society in Dorchester, was dedicated to the service of God.—The religious exercises on the occasion, were as follows:—Introductory Prayer, by Mr. Burlingame, of Hingham; Reading of the Scriptures, by Mr. Hall, of the First Congregational Church, Dorchester; Sermon, by Mr. Phillips, of Charlestown; Dedication Prayer, by Mr. Miner, Pastor of the Church; Reading Hymns, by Mr. Wise, of the Methodist Church, Quincy; Concluding Prayer, by Mr. Spaulding, of the Methodist Church, Dorchester. The music, which was chiefly vocal, and performed by a very large choir, manifested a creditable degree of musical taste and skill. The house is very neat and commodious, capable of accommodating from three to four hundred people.

There are some facts in the incipient history, and the progress of the church thus far, which are interesting and encouraging to the friends of Zion. It is hardly two years, since the commencement of public religious services on the Sabbath, in the place. At that time, there were no indications on the part of the population, of a desire for the establishment of a new religious interest. An individual of the Baptist denomination, had just come in possession of the Hall, on the Quincy side of the river, which flows between that town and the village of Neponset in Dorchester, where the house is built.—This Hall, built, and long occupied for the purpose of dancing and revelry, now became the place of prayer, and the preaching of the word.

Preaching was commenced, and as in many other places in this vicinity, for some time sustained, by Students connected with the Institution at Newton. A marked interest in the preaching was soon manifested, which gradually increased; several individuals were awakened and hopefully converted. This encouraged the few friends of the cause to unite, form themselves into a church, and sustain preaching. The waters of Quincy, now, perhaps, for the first time, yielded to the primitive rite, which was witnessed by hundreds, who never before saw a person buried with Christ by baptism. Among other interesting cases of the Divine blessing upon the labors of his servants here, is that of a man, who had not attended meeting for twenty years, before he came to this.

Rev. Bradley Miner, formerly of Woonsocket, R. I., has been laboring here as pastor, during the year past, and is also engaged in teaching a private school. The prospects of pastor and people, are pleasant and encouraging. By cherishing the spirit of kindness, forbearance, self-sacrifice, brotherly love, and ardent desire for the glory of God and the salvation of souls, they may yet witness greater things than these. May the Lord grant them abundant prosperity.

The Liberia Herald for February, says, there came passengers in this ship, Emperor, which arrived at this port on the 12th ult., Rev. Mr. and Mrs. Clark, to join the Baptist Mission at Edina; Rev. Mr. and Mrs. Barton, and mother, of the mission of the M. E. Church; and Doctor E. Skinner, and daughter. This latter gentleman has the medical charge of the colony.—*ib.*

BROWN UNIVERSITY.—The summer term of this Institution closed on Friday last. The graduating class consists of thirty members. The literary festivities of commencement week, present more than usual attractions.

The Oration before the United Brothers Society, will be delivered by John Neal, Esq., of Portland; the Poem by Benjamin F. Thomas, Esq., of Worcester.

The Oration before the Philanthropic Society, will be delivered by the Hon. Richard Fletcher, member of Congress from Suffolk District, Mass.; Poem, by Rev. S. F. Smith, of Waterville, Me.

The Oration for the Rhode Island Phi Beta Kappa Society, is Hon. Caleb Cushing, member of Congress from Essex District, Mass.

From the well-known reputation of the gentlemen above mentioned, anticipations will be highly raised; and we have no doubt a large number of strangers and citizens generally will participate with the members of the Societies, in the intellectual banquet which is to be spread before them.—*Providence Journal.*

DARTMOUTH COLLEGE.—APPOINTMENT OF PROFESSORS. Prof. Shurtliff has resigned his Professorship, and Prof.

Haddock takes his place, retaining some portion of his former department; and Rev. D. Peabody, of Worcester, Mass., is elected Professor in his stead. An Assistant Professor of Mathematics, &c., is appointed whose name we have not learned.

In the Medical Department, Dr. Dixie Crosby, and Dr. Bartlett, Mayor of Lowell, are elected to occupy different parts of the vacant Professorship, and Dr. Holmes, of Boston, is elected successor to Dr. Oliver.

Dr. Mussey has accepted a Professorship at Cincinnati, whether he is to remove in the autumn.

The prospects of the College were never fairer. Quite a large class is expected to enter the next term; the appointment of officers give great satisfaction, and they will add to the moral power of the Faculty.

HAMILTON COLLEGE.—The Annual Commencement took place at the village of Clinton, on Wednesday, the 25th ult. On the evening preceding, an Oration was delivered before the literary societies connected with the College, by the Rev. Prof. Kendrick, of Hamilton Theological Seminary. After the usual exercises on commencement day, the degree of A. B. was conferred upon 20 young gentlemen belonging to the graduating class, and that of A. M. upon 5 alumni of the College. The honorary degree of A. M. was also conferred upon the Hon. Aaron Clark, Mayor of the city of New York, and the degree of D. D. on the Rev. Seth Williston.

YALE MEDICAL COLLEGE.—It is stated that Dr. Andrew Harris, of Canterbury, has been invited to fill the chair of Professor of the principles and practice of Surgery, in the place of Dr. T. Hubbard, deceased.

FIRE AT HUDSON.—A tremendous fire occurred at Hudson, N. Y. on Tuesday of last week. It originated from the sparks of the steamboat Congress, while waiting at the wharf, which set fire to a storehouse on the dock. The wind being high, and the building old and dry, the fire spread so rapidly as to baffle the utmost exertions of the firemen, and before it could be subdued, it consumed the whole square bounded by Water, Front, Fleet and Ferry streets, the square bounded by Front, Second, Partition and Cross streets except two buildings, the square surrounded by Ferry, Front and Still streets and the South Bay, and all the buildings between Cross street and the Bay. About sixty buildings were destroyed, and the loss is not less than \$150,000, only about \$50,000 of which is covered by insurance. The destruction of property is said to be as great comparatively speaking to the city of Hudson, as was the great fire in New York to that city.

FIRE IN NEW HAVEN.—We learn from the New Haven Herald that two more fires have been kindled in that city, by the incendiaries. On Sunday evening last, a quantity of hay and straw in a shed on Union street, was set on fire, but discovered in season to prevent extensive damage. On Tuesday morning, at 3 o'clock, the barn of James Brewster, with all its contents, was destroyed by fire, and two adjoining buildings injured. Undoubtedly the work of an incendiary.

MARRIED.

At the Baptist meeting-house, in Ireland (W. Springfield), on Lord's day, the 23d ult. by Rev. H. D. Doolittle, Mr. Sheldon Hitchcock, of West Springfield, Mass. to Miss Fidelia Allen, of Northampton. At Wethersfield, by Rev. Wm. Bentley, Mr. Thomas W. Francis to Miss Martha Woodhouse.

DIED.

In this city, on the 6th inst., Edwin P., son of Mr. Andrew Brown, aged 8 months.
At New Britain, on the 7th inst., Eliphalet N., son of Mr. Horace Butler, aged 9 years.
At Chatham, Mr. Charles Bell, 34.
At Ellington, Mr. Anson Bingham 49.

NOTICE.

The Board of the Connecticut Baptist Convention, will meet at the Conference Room of the 1st Baptist Church, Middletown, on Wednesday the 12th of Sept. next, at 1 o'clock, P. M.

H. WOOSTER, Rec. Sec.
Deep River, Aug. 16, 1838.

NOTICE.

The next Anniversary of the Hartford Baptist Association will be held with the First Baptist Church in the city of Hartford, on the 4th Wednesday in September, 1838.

P. S. Delegates to the Association will please to call at the Conference Room of the First Baptist Church, where they will find a committee to supply them with accommodations.
August 10. 4w

A HIGHLY IMPORTANT CAUTION TO THE PUBLIC.

"Care is taken."—Be careful of falling.
DOCTOR EVANS, 100 Chatham street, takes the present opportunity of tendering his most unfeigned acknowledgments to the numerous patients (afflicted with the various forms of disease incident to humanity) who have committed themselves to his care, and he has the satisfaction of knowing from many living evidence, that his remedies have removed or relieved their respective maladies, as far as lies within the compass of human means. How distressing to the afflicted is DYSPPEPSIA OR INDIGESTION?—poisoning all the sources of enjoyment, and leading in many instances to confirmed Hypochondriacism. Long has it been made the subject of inquiry by medical Authors. It remains involved in much obscurity. JAUNDICE, DIARRHEA, CHOLERA, and COLIC, also perform a conspicuous part in the drama of morbid affections. DR. EVANS has been singularly successful in the treatment of the above complaint, by remedies drawn from the researches of the most eminent physicians in Europe. He has also had vast experience and success throughout the whole family of delicate diseases, all of which are for the most part aggravated by, and rooted in the constitution, by the CONSPIRACIES OF MERCURIAL MURDERERS, UNPRINCIPLED, UNEDUCATED, and UNPRACTICED in any art save attempting to lead the credulous on the road to ruin. Dr. Evans' office is supplied with the choicest remedies from foreign markets, and compounded on the most scientific principle—a physician is always in attendance, and all those who come there in the hour of need, will go off rejoicing.
100 Chatham st. New York, May 18, 1838. 6mis9

CHILDREN TEETHING.—Children generally suffer much uneasiness from the cutting of their TEETH. Whatever dangerous or fatal symptoms attend this process of nature, they are produced invariably from the highly irritated and inflamed condition of the parts, therefore the principal indications of cure are to avert the inflammation, to soothe, and to relax the GUMS. If that is effected, the infant is preserved from subsequent fever, inflammation, spasmodic cough, twitching of tendons, croup, convulsions displaying their fatal consequences. If mothers, nurses, or guardians have their babies tortured with painful or protracted dentition, and thus notice attracts their attention, they should not be deterred from purchasing a bottle of PARIS' celebrated SOOTHING SYRUP for Children Teething. The incomparable virtue of which is completely relieving the most distressed cases, [when applied to the infant's gums as directed.] is invaluable. The remedy has restored thousands of children when on the verge of the grave, to the arms again of their distracted parents, attacked with that awful and morbid malady—Convulsions. Sold only at No. 100, Chatham st. New York, May 18, 1838. 6mis9

NOTICE.—The Middlesex County Temperance Society, will meet at the Congregational Church, Haddam, on Tuesday the 21st of August next, at 10 o'clock, A. M. Religious services and address at 2 o'clock, P. M.

H. WOOSTER, Secretary.
Deep River, July 23, 1838.

Hartford Female Seminary.

THE Fall Term of this Institution will commence on the first Wednesday of September, and will continue 22 weeks. For further information apply to the subscriber.

August 8. J. P. BRACE, Principal.
5w21

FRANKLIN ACADEMY.

AT SHELBURNE-FALLS, MASS.

THE Fall term of this Institution will commence on Wednesday, the 5th of September next, under the care of Rev. John Alden Jr. and J. Mason Macomber, formerly principal of Union Academy, Bennington, Vt. Associate Principals. They will be assisted in the Female Department by a Lady well qualified to instruct in French, Drawing, Painting, Needlework, &c. Tuition in Hebrew and French, \$5. Other Languages and higher Mathematics, \$4. Higher English Studies, \$3.50. Common Do. \$3. Painting, Drawing, &c. \$1. Lectures on Chemistry, 50 cents for each pupil who wishes to attend. Improvements have been recently made in the Academy, and a valuable Chemical Apparatus added to the other Apparatus of the School. Manual labor will be furnished in a shop or on the farm for those who wish.

Board at the boarding house, \$1 for Ladies, and \$1 12 for Gentlemen. Companies board themselves for 70 or 80 cents per week.

August 10, 1838. ABRAHAM WILCOX, Secretary. 21

WANTED,

A SOBER, respectable man, who has been accustomed to the general business of an Ingrain Carpet Factory, to attend to the Warehouse, &c. One who has been accustomed to the Drawing of Carpet Designs, and shading of Carpets, would be preferred. Also, a Carder and Spinner. None need apply unless they can give good references. Address, post paid, to HENRY WHINFIELD & CO., Ingrain Carpet Manufacturers, Poughkeepsie, Dutchess county, N. York.
Poughkeepsie, August 7. 21

NEW BOOKS.

POETRY of Travelling, by Mrs. Gilman.
Coleridge's Poetical Works, in three vols.
Hoary Head, by Jacob Abbot.
Devotions at Home.
Language of Flowers.
Book of Flowers.
Basket of Flowers.
Gardner's Music of Nature.
Young Ladies' Library, in six vols.
Young Husband's Book.
Young Wife's do.
Cunningham's Life and Works of Burns, in 4 vols.
Just received and for sale by
CANTFIELD & ROBBINS.
180 Main Street.
August 10.

Pensions to Widows.

THE provisions of the Pension laws, in favor of Widows of Revolutionary Officers and Soldiers, having been extended so as to include all those Widows who were married previous to the 1st of January, 1794, to men who had served as much as six months in the Revolutionary War. The subscriber offers his services to such as may wish for them in preparing and presenting their claims. And as he has the pay Rolls of many companies, some of which cannot be found any where else, his services under these advantages he believes have been found useful; any communications for him, sent to the Probate Office, the Pension Office, the Comptroller's in Hartford, or to his own office at East Windsor Hill, will be promptly attended to.

JESSE CHARLTON.
East Windsor Hill, July 26, 1838. 3wew19

New England Sabbath School Union,

Question Book, Vol. 1st.

SECOND EDITION.

SO great has been the demand, for this valuable little work, that the first edition was taken up, before arrangements could be made for publishing the second. This has caused the delay of orders sent us. We have now received a supply of the second edition, and are prepared to fill orders with despatch, at the Union price—\$1.50 per dozen.

CANTFIELD & ROBBINS. 19
Hartford, July 20, 1838.

NEW GOODS.

A LARGE assortment of New Goods this day received from the Emporium, cheaper than ever.
A. CLAPP. 19
July 27.

FRENCH CALICOES.

DARK rich French Calicoes, a splendid assortment of the best quality, handsome patterns, this day opening.
A. CLAPP. 19
July 27.

Important to the Afflicted!!

NEW MEDICINE.

THE COMPOUND TOMATO PILLS.

A NEW and invaluable Medicine for all diseases arising from Impurities of the Blood; morbid secretions of the Liver and Stomach. Also, a Substitute for Mercury.

As a Cathartic in Fevers, and all Bilious Affections.

These Pills are a combination of a newly discovered Alkaline substance, extracted from the Tomato Plant, with other Vegetable substances which have been found to modify and diffuse its effects, and are believed to be the best Alternative and Cathartic Medicine ever discovered.

They have been abundantly and successfully tried, and have received universal approbation for Scrophulous, Jaundice, Bilious diseases, Gravel, Rheumatism, Coughs, Colds, Influenza, Catarrhs, Nervous diseases, Acid Stomachs, Glandular Swellings of all kinds, Costiveness, Colic, Headache, &c. &c.

An antidote to contagious and epidemic diseases to prevent the formation of Bilious and Liver affections—Fever and Ague, &c., in those who reside in hot climates, and low marshy countries, and the best Cathartic that can be used for these localities.

Seamen will find them an infallible remedy for the Scourgy—and Travellers the best Medicine that they can use to counteract the dangers of exposure in unhealthy climates.

For ordinary FAMILY PHYSIC, they are universally approved as the best ever offered.

The peculiar virtues of the Tomato Plant have for a long time attracted the attention of the Medical Profession and the public, and great interest has been directed to the future development of its medicinal qualities, which the proprietor is happy in being now able to gratify, and presents his Pills to the public with the fullest confidence of their being the most safe and valuable remedy ever discovered. Numerous Certificates of cures from those who have taken them, and the testimony of several Physicians who have prescribed them, all concur to justify and corroborate this opinion.

The rapidly increasing demand for, and the universal approbation bestowed on them, is an additional evidence of their merits and usefulness. The public may rest assured that these Pills are entirely vegetable. The genuine can be had only at the
Family Medicine Store,
289, North Main St. Phelps' Block.
Hartford, July 26, 1838. 19

